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*The Franciſcan*

# CONVERT:

OR A

# Recantation-Sermon

OF

## *ANTHONY EGAN*,

( Late Confeſſor General of the Kingdom of *Ireland*, and Guardian of the Friory of *Monaſterioris*, in the Province of *Lemſter*; Now a Miniſter of the Goſpel according to the Ordination of the Church of *England*, )

Preached in *London* on *April* 6. 1673.

To which is annexed,

A NARRATIVE of the ſtrange Behaviour and Speeches of the Papiſts in *Ireland* ſince His Majeſties Declaration of Indulgence.

And the Commendatory LETTER in Latine, given to the Author by his Superiour before his Converſion.

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*LONDON*,

Printed for *Robert Clavel* in *Little Britain*, 1673.

# *The Franciſcan Convert:*

OR

# A Recantation-Sermon, &c.

Luke 22, the latter end of verſe 32.

*When thou art converted, ſtrengthen thy Brethren.*

COnverſion is an hard work, but it is glorious; it relates to the two great Faculties of our mind, the Underſtanding and the Will. Our Underſtanding, that our Faith be ſound; Our Will, that our Morals be good. I will begin with our Morals, becauſe it is no matter what our Judgment is when our manners are bad; Lewd men credit no Profeſſion, but diſgrace the cauſe they own. Chriſtianity conſiſts of a redemption, and that redemption from the iniquity of our ways; that is to ſay, a Turning from Sin to Vertue,

from Satan unto God. A Turning from a bad life is nothing elſe but a Separation of a mans ſelf from profane uſes unto Holineſs; As when a Child and Heir of Hell becomes one of the Sons of God, in Scripture Phraſe this work of Converſion is called a Ceaſing from evil, and a learning to do well; A putting off of the old man, and a putting on of the New; and it is called a new Creature, a Conformity to Chriſt in his Death and Reſurrection; or according to the ſame Apoſtle elſewhere, *Be not conformed to this World, but rather transformed by the renewing of your minds.* Or laſtly, in our Saviours Language, A ſeeking the Kingdom of God and the righteouſneſs thereof, and being holy as he is holy in all manner of Converſation. Therefore Chriſtians, as you deſire to have Peace with God and your own minds, live ſoberly, righteouſly, and godly in this World. Labour to prove the truth of your Profeſſion by your pious practices. Endeavour to become living Images of God, Veſſels of honour, and Temples of the Holy Ghoſt. I might argue againſt Sin from the common miſchiefs of it, and remind

remind Sinners of the Labyrinths into which it leads them, and aſſure you that Gods Service is perfect freedom. For if all the happineſs which Chriſtian Religion propounds to us were only confined to ſuch Promiſes as have a relation to eternal Bliſs, it might be thought that the Lord Jeſus was only careful to make the end of a Chriſtian Race glorious, yet had neglected to make the way pleaſant which leadeth thither. But if it be truly conſidered on the other hand, that thoſe very Precepts which are enjoyned as the Rules of our duty are in themſelves infinitely conducing to our own preſent ſatisfaction, then we muſt conclude that none can be miſerable in the next World but only ſuch Sots as will not give God leave to make them happy in this.

For the Laws of the holy *Jeſus* are ſo agreeing to our Natures, that the Execution of them are as great expedients of our preſent happineſs as Teſtifications of our duty, ſo that our duty and our priviledges run parallel in one Line. In the next place, as Converſion relates to our Wills, ſo alſo to our Underſtandings, that we may have ſuch Notions

of

of God and his Worſhip as becomes the Solemnity of that duty we owe to our God. And what dangerous Errors, Education, and Prejudice may breed is very obvious to all that have made remarks in the World. For we know that a dangerous Principle hath hurried many into deſperate Practices; Saint *Paul's* Zeal for the *Moſaick* Law made him ſpurn againſt Chriſt himſelf. So that the immoralities and debaucheries of ſome men are leſs dangerous than their Tenents. God forbid that any thing that I ſay ſhould give the leaſt countenance unto Vice, but to ſhew that we may fly from one extreme to another.

I may compare the enormities of Vice to a Sore that is Ulcerated, Nauſeous, and Offenſive to all mens view: Errors in our Judgment (or a falſe worſhip of God) is like to a Sore skinned over, though not ſo offenſive to our Senſes, yet more dangerous to the Vitals. Our Saviour told the Scribes and Phariſees, that Harlots and Publicans entered into the Kingdom of God before them; not that we are to think that the Kingdom of God is a place for either Harlots or Publicans, as ſuch: but

but that the recovery of the one is more hopeful than the recovery of the other. The Profane perſon is ſick, but then he and all men know it: The Heretick is ſick, but he thinks himſelf well, and ſo neglects all means for a remedy, and the cure of ſuch a one becomes a wonder.

The Subject I have choſe this day is copious, and from it I might preſent you with many particulars, but I muſt forbear and come to the Application, which I muſt Center in my ſelf:

*When thou art converted*, &c.

I hope this Scripture is fulfilled this day on my ſelf, being a Monument of God Almighties mercy in bringing me from the groſs Superſtitions of Popery to the glorious light of the Goſpel; and ſeeing the Conſequent of my Text is the ſtrengthening of my Brethren. I ſhall now give you ſome few of the principal motives which drew me from my former perſwaſions.

You muſt know I was bred and Catechized in all the abſurd Doctrines and Practices of the Romiſh Church, and no little Zealot

in

in that way; I was ordained Deacon and Prieſt, and made Confeſſor General throughout the Kingdom of *Ireland*; was a Frier of the Order of St. *Francis*, and afterwards Superiour of a Convent, and Chaplain to ſeveral eminent perſons of qualety in that Kingdom. Upon a certain time I accidentally came to a publick houſe to refreſh my ſelf, I found that a lewd Prieſt had pawned the conſecrated Hoſt to the woman of the houſe for five and thirty Shillings: which I redeemed: And with this remarke that Chriſt was made by him, not an Offering for Sin, but a Sacrifice for his Luſt. I need not tell you how great the Scandal was to my ſelf, but augmented by conſidering that the Perſon was a Superiour of an Order, and in great reputation among his People. There are many ſad circumſtances in the ſtory, but I will forbear at preſent to mention them.

Upon this great diſguſt I began to diſpute the Doctrine of Tranſubſtantiation, and all the ridiculous conſequences of it became evident to my underſtanding; for ſuppoſe a Turk ſhould tell me that I make my God, and then

then eat him; and ſhould he challenge me to produce ſo nonſenſical a Tenent in the *Alcoran*, I muſt either change my opinion of Tranſubſtantiation, or quit my Chriſtianity. Is it not ſtrange that Chriſt ſhould eat himſelf, and that all the Diſciples ſhould eat him alive before the Jews had Crucified him? I know he calls the Bread his Body, but then he calls the Cup his Bloud, and ſhall one be allowed to be a figure, and not the other? But that which expounds the whole Inſtitution are theſe words, *Do this in remembrance of me*; that is to ſay, This Ordinance is a commemorative Sacrifice of my ſelf; if Chriſt be corporeally preſent, how comes there to be any exerciſe of our memories? But others have ſaid ſo much of this Subject that I need ſay no more.

Another great motive of my Converſion was their Adoration of Images, ſo flatly contrary to the Second Commandment. God told his People *Iſrael* of old that they ſaw no ſimilitude, for the prevention of all manner of Worſhip by Images. They ſay, by *Graven Image* is meant only an Idol, but then theſe

words following, *Nor the likeneſs of any thing before me*, ſpoyls that interpretation. For if by graven-Images be meant only Idolls, then the Commandment is altogether ſuperfluous, for Idolls were forbidden in the firſt Commandment by having no other Gods; and if they ſay, they worſhip not the Image, but the perſon repreſented by it: I anſwer, this juſtifies all the Heathens in their Idolatries, for they ſaid they worſhipped nothing made with hands, neither did they believe them to be their Gods, but that their Gods were preſent in them in an Extraordinary manner.

In the next place, I will ſpeak of the Doctrine of Purgatory, which upon ſerious examination became ſtrange to me. Indeed I read of a narrow way that leads to bliſs, and a broad way that is the high road to miſery, for that *Via media*, that leads to Purgatory, I find it not in my Bible; yet I hold Purgatory, but it is in my Saviours bloud: and it is that Purgatory which only muſt purge my ſoul from ſin; and if that Purgatory will do a ſinners work, I will look for no other. Yet

for

for all this, Purgatory in the Popiſh Notions of it is a gainful Doctrine; it is that fire which makes the Popes Pot boyl; and therefore no wonder if they be ſo loth to have it extinguiſhed.

Another motive that I had to abandon all Communion with the Church of *Rome*, was that intolerable practice of having the Service in a Tongue unknown to the people: and Chap. 14 of the former Epiſtle to the *Corinthians* ſeems to be wholly writ againſt that Cuſtom. It is ſaid *Exod.* 12. 26,27. *And it ſhall come to paſs, when your Children ſhall ſay unto you, What mean you by this Service? that you ſhall anſwer and ſay, it is the Sacrifice of the Lords Paſſeover*, &c. When I read this Scripture it reminds me that Gods Service is a reaſonable Service, and that we ought to know the reaſon and meaning of that Service we perform to God. Edification and Devotion are inſeparable from the true Worſhip of God. Now ſhould I in the language of this Scripture come to the Common People at the celebration of the Maſs, and ſay, What mean you by this Service? What ſatiſ-

factory anſwer can be expected? Some of late (I muſt confeſs) have tranſlated the Popiſh Prayers into the Vulgar Language, but the Pope has forbidden the uſe of them. So that who ſhall ſo uſe them are not right Catholicks.

But above all the Tenents of *Rome* none ſeemed more ridiculous to me than that Doctrine of Infallibility, for if that be proved, I ſhall ſubmit to any thing that ſhe ſhall impoſe upon me.

For had St. *Peter* himſelf been appointed the infallible Judge of Controverſies, what needed the Council at *Jeruſalem*, Acts 15. It would have been a much ſhorter cut to have had St. *Peters* determination in the Caſe, without giving the Apoſtles any further trouble in it. The Patriarch of *Antioch* pretends that he is St. *Peters* Succeſſor, and we have more reaſon to believe him ſo then the Pope; for Antiquity is clear that he was Biſhop of *Antioch*, and the Scriptures are expreſs that there he exerciſed his Function, and that there it was that the Diſciples were firſt called Chriſtians.

Chriſtians. St *Paul* ſaith, that to him was committed the care of all the Churches. St. *Peter* might have ſaid thoſe words with as much innocency as St. *Paul*, but it was Gods mercy that he did not, for then the Pope would have pretended a good Text for his Univerſal Paſtorſhip. But that which makes the Doctrine of infallibility more vain are thoſe contradictory eſtabliſhments which are in that Church; had I time I might give in endleſs inſtances. But that which is the moſt miſchievous to them is their non-agreement among themſelves where this infallibility is ſeated, which makes nothing more fallible than the very Doctrine of Infallibility. And I muſt tell you, that among the many other Errors and ill Practices which *I* diſcovered in the *Roman Church*, their Cruelties were no ſmall diſguſt to me, as if Chriſtianity had taught them to forget Humanity; *I* cannot but with horror think of thoſe barbarous Maſſacres which were committed in my own Country, as if Papiſts had guts, but no bowels; ſo that it is not only their Prayers, but Faith that they have written in bloudy Characters: You will

hear

hear them boaſt of Loyalty: Look into the *Iriſh Hiſtories*, and then judge of thoſe pretences. *If* by accident ſome have ſhewed themſelves ſo in *England*, yet the conſtitution of their Church looks with another aſpect, for *I* am ſure *I* ever thought it a meritorious action to murther either Prince, or any Proteſtant Subject, provided *I* was commiſſionated ſo to do by the Pope, but how to ſerve two Maſters, *I* underſtand not, the Pope and the King; *I* muſt tell you, that *I* my ſelf am an inſtance of their intended cruelty, for after my converſion from their fooleries, and having by the good providence of God been inſtrumental in bringing ſeven Friats and Prieſts from their Communion, and ſeveral of their Laity, their malice was ſuch, that Preaching upon a Sunday in a Proteſtant Church a Muſket was levelled at me as *I* ſtood in the Pulpit, but through Gods mercy the Bullet went only through my hair without doing me any other miſchief; but when *I* ſaw my life was aimed at, *I* was forced to quit both my new Preferment, and my Country. But are theſe things according to the Goſpel of Peace? They that

Preach

Preach Religion with fire and faggot ſurely know not what manner of ſpirits they are of, if our Saviour's Kingdom were of this world his Servants would fight; and indeed we read St. *Peter* uſed his Sword once in his Maſters quarrel, but he got ſo ſharp a rebuke for it, that *I* do not read that he ever ſo much as wore one after. Muſt the Pope cut off Heads becauſe St. *Peter* cut off an Ear? This is ſtrange. The old *Romans* thought to propagate the Faith by dying for it: Our new *Romans* think to eſtabliſh theirs, but by a quite contrary method; Reaſon is the Crown of a man, Religion is the Crown of Reaſon, Chriſtianity is the Crown of Religion, Charity is the Crown of Chriſtianity, and Charity we know ſuffereth long, and is kind, and ſeeks its own eſtabliſhment by means and methods the moſt like to it ſelf.

*I* muſt alſo tell you, that the Prayers to Saints and Angels became very offenſive to me, having in all the Scriptures not one Precept, nor one Example to give countenance to any ſuch cuſtom. *I* am ſure our Saviour invites weary and heavy laden ſinners to come

to

to him, *Mat.* 11.28. And when *I* can come and have an acceſs to the Throne of his Grace with boldneſs, *I* ſhall not think my ſelf to ſtand in need of any other Spokesman; if *I* can be free with my Prince, why ſhould *I* trouble any Courtiers to preſent my Addreſſes. Beſides, we have great reaſon to believe there is an incommunicable gulf between the glorified Saints and us, for the Scripture tells us, That *Abraham knows us not, and Iſrael is ignorant of us*, &c.

*I* could alſo give large Narratives of their pious frauds, as they call them, by which they delude the people to fix them in their groſs Errors and Superſtitions. When *I* was made a Frier, a great number of people were preſent at the Solemnity; *I* appeared in a ſpruce Garb, had there my Horſe, my Sword and Piſtols, and appeared with much Gayety and Splendour. The head of the Convent adviſed the People to take notice of my Pompous condition, and that *I* was willing to lay aſide all thoſe outward glories for St. *Francis* his ſake, and accordingly *I* diſrobed my ſelf, and put on the mean Garments which belonged

longed to the Order, and then made three Vows, of Obedience, Poverty, and Chaſtity: After that took one and twenty Oaths; now in the Oaths *I* ſwore never to come on horſe-back, never to wear Shoes, to obey my Superiour in what ever he commanded me, without examining the lawfulneſs of his Commands, not to be aſhamed to beg, never to be out of my Friers habit. But that which was a cauſe of a diſguſt at that time unto me was this: The Superiour tells me, that I muſt take my former Garments, that is, return in the ſame Poſture *I* came, and go ſee my friends; and though all theſe things were againſt my Oaths, yet he would abſolve me from them. *I* muſt confeſs this ſeemed to me a ſtrange cheat to the People, that he ſhould tell them what ſelf-denial *I* was guilty of in taking thoſe Oaths, and yet he preſently abſolves me from them; and this is the ſtate of all the Iriſh Friars. And I may tell you what offence I took at thoſe vain ſtories which they have of Miracles, and eſpecially when *I* diſcovered their grand impoſtures therein: For about ſeven years ago a Prieſt, neat the City of *Limbrick*, by name *Wil-*

*liam Sarchwell*, had for fifty ſhillings hired a Woman to pretend her ſelf a Cripple from her birth, and that ſhe had a Revelation that if ſhe dipped her ſelf in ſuch a Well, whilſt a Prieſt ſaid Maſs by the place, ſhe ſhould be recovered of her infirmity; The plot thus laid, and accordingly executed, ſhe comes halting to the Well, returns out of it perfectly cured, which became a Miracle to the people; which did not only get the Contriver of the Cheat a vaſt ſum of money, but alſo confirmed the people in their Superſtition. But after ſome time the Counterfeit had ſome remorſe of conſcience, came to me to confeſſion in order to abſolution, which I would not grant till ſhe had declared the whole ſtory to the Congregation, which ſhe did accordingly. It is well known the poor miſerable people are mightily deluded by theſe Cheats. A Frier of great note and Zeal told me that he was at a Franciſcan Convent beyond the Seas, where was the Image of the bleſſed Virgin, made with a Scrue in the head thereof, where they put in ſome water, and having a ſtring that came undiſcerned to a place where the

Friers

Friers ſtood (and when they thought the people had brought a good Offering) then by the help of that ſtring they could unlooſe the Scrue, by which the bleſſed Virgin ſeemed to weep, and this was one of their Miracles.

Indeed the Relator (though a Friar) ſaid it was a great ſcandal to him, and accordingly complained to the General of the Order, but his anſwer was, ſhould he make a reformation in that particular that Convent ſhould ſtarve. It is ſaid, that the Monks of a certain Convent had put the like fallacy upon St. *Bernard* himſelf, who when he came into their Church had prepared an inſtrument to carry a voice to the Image of the bleſſed Virgin, who when he came into the Church ſaluted him with a *Salve Bernarde*; but he, apprehenſive of the cheat, gave no other return to the complement than this: It is a ſhame for a woman to ſpeak in the Church. But of all their fine ſtories commend me to this new Miracle they talk of for the confirmation of Tranſubſtantiation, the Story is this: They ſay, that in a certain place within the King of *Spains* Dominions, that as the Sacrament of the Maſs was celebrated

that all the perfect Effigies and proportion of a man roſe out of the Hoſt, but when the people came too near, that they might plainly ſee the Miracle, he vaniſhed away, therefore for ever hereafter it muſt be horrid Blaſphemy to deny Tranſubſtantiation. I ſhall be hardly guilty of ſo much Vanity as to make any replication to ſuch a ridiculous ſtory, only let it be no offence to tell you what a remark a facetious perſon made to the Relator of it: *You ſuppoſe*, ſaith he, *that it was Chriſt himſelf that appeared, and it ſeems that upon the approach of the people he vaniſhed away, which is the only circumſtance to make the ſtory credible, for he might ſuppoſe the people were come to eat him, and ſo he vaniſhed.* Upon theſe conſiderations, and reaſons, and others, more than I have now time to mention, I renounce here in the preſence of God and this great Aſſembly my former Popiſh ways, and withal I declare my ſelf a Proteſtant; and that you may believe me a true Proteſtant, I do further declare, that I am a Proteſtant according to the Church of *England*, as it is here by Law eſtabliſhed; And I muſt further declare before the Searcher of all hearts,

hearts, that *I* ſpeak none of theſe things either out of malice or prejudice, nor for any ſiniſter end or corrupt deſign whatſoever, but that Gods name may be glorified, his truth cleared, and my Brethren edified, and that my own Soul may be eternally ſaved. But will it not be enquired by ſome, Whether *I* be not gone from Popery to Popery, that is, unto the ſame Church, though of another Denomination, it being objected, that the Conſtitutions of this Church are framed out of Popery, and the Common Prayer Book compiled out of the Maſs-Book? *I* anſwer, The Devil hath many devices to carry on his own intereſt, and the Papiſts do contrive many Engines to diſtract Proteſtants; and *I* look upon this Objection to be hammered in their Forge to make us worry one another, and to break our Communion. But to give a full anſwer to the objection, let me tell you, that *I* think *I* underſtand the Maſs-Book better than any here, and can aſſure you the Argument is vain and unworthy: My reaſon follows, firſt all is not Popery that is in the Maſs-book, there are ſeveral particulars of the Primitive Litturgy

that

that is not Popery: There are ſeveral places taken out of the holy Bible, neither is that Popery. Secondly, there are ſeveral other good things in the Maſs-book, and if it were not ſo the Cheat would be evident to every Eye. You know the Devil could tempt our Saviour in Scripture language, ſhall we therefore expunge theſe Scriptures becauſe the Devil uſed them? He transforms himſelf ſometimes into an Angel of light, yet that makes him no leſs a Devil, though harder to be diſcovered. The reformation quarrels not with the Church of *Rome* for any thing that is good, but what is really bad; We differ not from *Rome* in any thing but wherein ſhe hath differed from her ſelf, ſo the Schiſm is in *Rome*, not here: and from very good grounds I am apt to believe that *Rome* hath altered almoſt as much in her Religion as in her Language; for you may as well ſay that the *Italian* is the ancient Language of *Rome*, as the preſent Court of *Rome* is the ancient Church of *Rome*. The Church is compared to a Spouſe, the Pope hath put her in a Fools coat, and beſmeared her face with filth and naſtineſs.

The

The Reformation waſheth her face, and takes from her her ridiculous garments, but meddles not with her Eſſentials, nor any thing elſe but what is an apparent ſcandal: But I know not how to repreſent the condition of our Church at the time of the Reformation better than by comparing it to a houſe infected with the Plague; The Charity and Wiſdom of Authority orders this houſe to be cleanſed by burning all the infected Rags, but the Pewter, Braſs, or Iron, and other goods not capable of any infection ſtill abide to the uſe of the houſe. What remains of the compariſon I leave to your own meditation to illuſtrate. I have only this to ſay, That as the Papiſts have attempted my life, I muſt conclude that they will traduce my name, and beſpatter my reputation, but I hope your Charity will relieve me; and for my own part, with the Almighties aſſiſtance, I will be cautious that my life ſcandalize not my Profeſſion, that from thence the Enemies of the Lord may have no cauſe to blaſpheme.

I hope

I hope you will joyn with me in giving to the God of my mercies all honour and praiſe, the juſt Tribute of all created beings, henceforth and for evermore.

*AMEN.*

A true Narrative of ſome of the Actions and Speeches of ſeveral Papiſts in *Ireland*, ſince his Majeſties *D*eclaration of Indulgence, publiſhed in that Kingdome, whereby does appear the great diſadvantages and hazards ſuch perſons as are converted from Popery to the *P*roteſtant Religion, muſt of neceſſity expoſe themſelves to:

*By me,* Anthony Egan, *now Miniſter of the Goſpel, late a Franciſcan Fryer, and Guardian of the Friery of* Monaſterioris, *in the Kings County, in the Province of* Leinſter, *Confeſſor general throughout the ſaid Kingdom, and Chaplain to ſeveral perſons of quality of the Popiſh Religion there.*

BY the *P*rovidence of God, I was Converted to the *P*roteſtant Religion about two years ſince, at which time I obtained from the ſucceeding Guardian of the Friery, whereof I was formerly Guardi-

an (a Guardian being uſed to be Elected every three years) a Teſtimonial of my good behaviour before I declared my ſelf in publick to be Converted

After my Converſion, I applied my ſelf to the Lord Biſhop of *Clonfeart*, who gave me a Curates place in *Loughreab*, with ſome other preferment in the County of *Galloway*, worth about 80 *l. per annum*, where I, ſhortly after, in uſing my Function in the Church, was ſhot at by one *Thomas Treſſey*, a *Papiſt*, Inhabitant of that place, but not wounded, for which he was afterward bound to his good behaviour, by the ſaid Biſhop; after which, the *Papiſts*, there, did ſeveral times threaten me with death: whereupon, for preſervation of my Life, I was forced to retire into *Lymerick*, whereby I loſt ſuch preferment as the ſaid Biſhop had beſtowed upon me: But before I went from *Loughreagh*, ſeveral of the *Papiſts* Prieſts, and others, living thereabouts, which I am ready to name, and do hereby Accuſe, did publiquely report that his Majeſty, his Royal Highneſs, and all the Nobility & Gentry of the *King*-

dome

dome of *England*, were privately of their Religion, which they uſed as an Argument to make me fall back again to *Popery*.

After my coming to *Lymerick*, I being appointed to *Preach* an Anniverſary Sermon in Deteſtation of the late Rebellion there, ſeveral *Popiſh Prieſts*, and others, came to hear me; and after Sermon ended, as I was going from Supper, aſſaulted me in the Night-time, and endeavoured to kill me, but by the providence of God, I deſended my ſelf, and eſcaped unhurt.

After that, I came to *Youghall* about *Chriſtmas* laſt, where one of the *Papiſts* there, did report in the hearing of Credible Witneſſes, that he ſhould think himſelf very happy if he could have opportunity to kill me, though he ſhould be hanged for it immediately, for which the ſaid *Papiſt* was by the Mayor committed to priſon.

After which, to ſave my life, I was forced to go to *Dublin*, and being recommended by the Earl of *Orrary* to the Arch-Biſhop of *Dublin*, and Lord Chancellor of *Ireland*, I

had Authority, and did preach as well in the Cathedrals as other Churches there; and as often as *I* preached, was aſſaulted in the Streets by a Rabble of *Papiſts* of that Citty: in one of which Aſſaults, my Man was wounded, and I hardly eſcaped their Fury; whereupon my Lord Lieutenant of *Ireland* gave me his Protection; notwithſtanding which, *I* was perſecuted and aſſaulted as much as before, in ſo much that *I* was forced for ſafeguard of my Life, to come for *England*, to my great diſcouragement, and the diſcouragement of all ſuch that are Proteſtants of that Kingdome, and others that would be ſo, were they not held to their Superſtition, for fear of loſing their Lives by the fury and rage of the Papiſts there.

During my abode in *Ireland*, ſince my Converſion, *I* was inſtrumental in Converting ſeveral Prieſts and others to the Proteſtant Religion, and without doubt, many more would have been turned from the Romiſh Church, had they not been affrighted by

by the rigour and fury of the Papiſts there a-gainſt me, and others; one whereof being Guardian of a Friery, and after ſome Correſpondence with me, had inclination to become a Proteſtant; whereof, *Talbot*, that goes by the name of Arch Biſhop of *Dublin*, underſtanding, Excommunicated him, and the whole Inhabitants of two Pariſhes procured a Warrant from the Lord *Dungan*, who is a Papiſt; and made a Juſtice ſince the Indulgence, to take the ſaid Guardian or Prior, who being brought before him, he cauſed him to be laid in Irons, and committed to a Dungeon, where he remained till complaint was made to the Counſel of *Ireland*; whereupon the Councel diſpatched Sir *Henry Ingoldsby* to know the truth thereof, with a *Habeas Corpus* for his Removal, who found him in the Condition before related, and committed for High Treaſon, as appeared by his *Mittimus*, whereby he could not be removed; but all the ſaid Sir *Henry Ingoldsby* could do, by being bound for his true Impriſonment, was, to procure him the liberty

liberty of the Town, and a Tollerable Roome to Lodg in, till he ſhould be deliver-ed by due courſe of Law.

*All which I am ready to prove, not only of my own knowledg, but alſo by the Teſtimony of ſeveral perſons of Quality; ſome whereof are now in this Kingdome: and many o-ther things of like nature, which to avoyd prolixity, I now omit; but if deſired, will ſhew the particulars.*

By

*By the Lord Lieutenant General, and General Governour of* Ireland.

*ESSEX.*

WHereas we are informed, that *Anthony Egan* Clerk, the laſt Sabbath day, and ſeveral other times, hath been Aſſaulted, abuſed and diſturbed in the Street, and other places, by Boys, and other diſorderly, looſe, and idle perſons, to his great diſcouragement in the performance of his Function, and contrary to his Majeſties Lawes, and all good Order & Government: For prevention of the like diſorders in the future,

We

We do hereby, ſtrictly Charge, Require, and Command all Magiſtrates, Juſtices of the Peace, Sheriffs, and their *Officers*, Conſtables, and all other his Majeſties *Officers* and loving Subjects whomſoever, not only to permit the ſaid *Anthony Egan*, and his Servant, quietly and peaceably to paſs from place to place, as they, or either of them ſhall have occaſion, within this City and Suburbs, or elſewhere, in this Kingdom; but in caſe they, or either of them, ſhall hereafter be Aſſaulted, Abuſed, or Diſturbed, or any manner of Violence or Injury offered unto them, or either of them, openly, or privately, (they behaving themſelves civilly, as becometh Loyal Subjects) to take, apprehend, and ſecure all ſuch perſon or perſons of what

what age, condition, or ſort ſoever they are, that ſhall be found offending, as aforeſaid, in any kind, and carry them before the Lord Mayor of this City, or the next Juſtice of the Peace, to the place where they ſhall be taken to be puniſhed according to Law: Given at his Majeſties Caſtle in *Dublin*, the 4th. day of *February*, 1672.

*Henry Forde.*

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This following Commendatory was given to the Author by his Superiour, a little before he was Converted to the Church of *England.*

*TEnore præſentium licentiam concedo fratri patri* Antonio Egano *noſtri inſtituti confeſſario eundi ad Commitatum de Clare circa quædam negotiò per agenda, nobis nota quibus finitis, ſicut ipſi videbitur expediens, revertatur præcipue commendo præfatum Antonium omnibus Chriſti fidelibus ad quos contigerit in via, ut, benigne charitative illum tanquam verum obedientiæ filium recipiant.*

15. March. 1670.

Frater Carolus Mack Carty Guardianus.

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